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A PLAN OF EDUCATION

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A

PLAN

OF

EDUCATION.

IN the preſent State of Human Nature, all our Faculties are weakened and obſcured, our Underſtanding is over-clouded with Ignorance and Error, our Imagination clogg'd with groſs and groveling Ideas, our Will biaſſed by ſtrong and turbulent Paſſions. True Education is the Art of curing theſe Diſeaſes of the Mind, ſo as to reſtore in ſome Degree our decayed Faculties to their primitive Vigour. 'Tis then that the Underſtanding diſcovers great and noble Truths, that the Imagination paints them forth in a thouſand agreeable Shapes, that the Heart attaches itſelf to them, and becomes amiable in loving them. Thus we re-inſtall in their different Functions the *Philoſopher*, the *Painter*, and the *Lover*, of which our ſpiritual Nature ſeems to be com-

poſed. The principal End then of all publick and private Inſtruction, ſhould be to ſtrengthen the Judgment, to wing the Fancy, and to purify the Heart.

PART I.

Of the UNDERSTANDING.

THE Cuſtom of Publick Schools has prevailed ſo much, and ſucceeded ſo well, that it were imprudent and even dangerous to attack the Methods there uſed of employing the firſt Years of our tender Age in acquiring Languages. The Wiſdom of the Ancients is no doubt beſt learnt, when they are read in their own Tongue, and all Tranſlations ſerve only to degrade them. An exact Knowledge of *Greek* and *Latin* are therefore the Foundations of all true Learning. But ſince youthful Minds are capable very early of Reaſon and Compariſon, I believe that to neglect the Improvement of the Underſtanding, in order to cultivate the Imagination and Memory, is to lay the Foundations of a falſe and ſuperficial Knowledge. Hence it is, that Men of polite Learning only are ſeldom Men of profound Genius. They can unriddle

unriddle the Grammatical Intricacies of *Pindar* and *Perſius*, yea perhaps ſhew with Elegance and Taſte the different Beauties of *Homer* and *Virgil*; but then they have no Reliſh of Truth, they can neither riſe up to firſt Principles, nor deſcend to Conſequences nor purſue a continued Chain of Ideas thro' all its various Links and Windings.

I therefore humbly conceive, that it is a very great Fault, not to awaken early the Activities of the Mind in Children, in order to ſtrengthen their intellectual Powers. The following Plan is what I would propoſe.

After a tolerable Knowledge of *Greek* and *Latin*, it is fit to begin with the Study of Mathematicks, becauſe theſe Sciences habituate the Underſtanding by Degrees to Penetration, Depth and Attention, which enable it at length to reaſon cloſely, clearly, and ſtrongly, upon every Thing that becomes the Object of its Reflection. The firſt ſix Books of *Euclid*'s Elements are the beſt Foundations of all Mathematical Learning. The Ancients had a wonderful Knowledge of Human Nature, they ſaw the Extent and Bounds of our Underſtanding, the gradual

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and ſlow Steps that are to be made at firſt in theſe abſtracted Sciences, till the Mind accuſtomed to a Train of ſucceſſive Reaſonings begins to enlarge its Faculties, extend its Views, and accelerate its Pace. After that the Pupil has laid in a ſufficient Stock of Geometrical Principles, the Tutor ſhould proceed to give him ſome Taſte of Algebra, Fluxions, and the Doctrine of Curves. Great Care however is to be taken not to perplex and exhauſt the Force of youthful Minds by nice and quaint Speculations; becauſe, if Caution be not uſed, they are perhaps as dangerous in Mathematicks, as the Refinements of the Schoolmen were in Philoſophy. So ſoon, therefore, as the young Prince is ſufficiently initiated into the Myſteries of the ſublimer Geometry, he muſt be taught to apply all to the Knowledge of Nature and its Operations.

The ſkilful Tutor muſt begin by ſhewing his Pupil the wiſe Inſtitution of the firſt Laws of Motion; how they are the voluntary Eſtabliſhments of an Intelligent Cauſe, and not the neceſſary Effects of a blind Force. He may then proceed to a general Survey

of

of the principal Secrets and beautiful Discoveries of Natural and Experimental Philosophy, wander over our Globe with Pleasure, and discover the Causes of the great Phenomena that appear on the Earth, in the Air, and among the celestial Bodies. Here the Mind begins to taste the Fruits of all its laborious, abstracted Speculations, and to perceive how the sublimer Geometry contributes to explain the celestial and terrestrial Appearances, according to the Principles of the great Sir *Isaac Newton*. Those which contain the System may be reduced to a few Propositions, all the rest are but fine Silk-webs spun from the prolifick Invention of that surprizing Genius, or perhaps Defects of Method, Perspicuity and Elegance, which the most Part of profound Men seldom or never apply themselves to.

To prevent the Mind's being absorpt in these Speculations, and to detach it from an over-weaning Opinion of its own Abilities, the following Principles are to be taught.

1. That the Creation is but an Image or Picture of the Divine Perfections, and there-

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fore bears a Character of his Infinity and Immenſity. That this ſmall Part of it which we inhabit, is but a Point, in compariſon of the Solar Syſtem; that the Solar Syſtem is but a Point, in compariſon of the vaſt Spaces diſcovered in the Regions of the fixt Stars; that theſe ſuperior Regions themſelves are but a Point, in compariſon of the innumerable Worlds that ly perhaps hid in the Boſom of Immenſity.

2. That in this Point which we inhabit, we know only ſome ſuperficial Qualities and Properties of Nature in ſo far as is neceſſary for our preſent State, Conduct, and Uſes. That, as Sir *Iſaac Newton* ſaid, all the Diſcoveries Mortals can make are like thoſe of a Child upon the Borders of the Sea, that has only crack'd ſome Pebbles, and opened ſome Shells, to ſee what was in them; while there lies beyond him a boundleſs Ocean of which he hath no Idea: That we can never be true Philoſophers, till we ſee the Author of Nature Face to Face; compare the Pictures with their Original; and know by direct Intuition, their mutual Relations and Reſemblances; all which are the Privileges

only

only of pure Intelligences diſengaged from Matter.

3. That the Cauſe of Attraction, and all the other wonderful Phenomena of Nature depend upon the Action of an ethereal Fluid that pervades all Things: That as the infinite Spirit, preſent every where, acts upon all intelligent Natures, and gives them at once both Being and Well-being, ſo this ethereal Fluid is like the Senſorium of the Deity, by which he acts upon all material Beings, as our Body is the Medium, by which our Soul acts on all Objects that ſurround us. This ſeems to be the true Meaning of the Orientals, the *Egyptians* and *Pythagoreans*, when they conſidered the Divinity as the Soul of the World, and this ethereal Fluid, purer than Light itſelf, as the Body of God.

By theſe great Ideas the Mind will be elevated and dilated, and at the ſame Time preſerved from that little Vanity which puffs up vulgar Souls. It will deſpiſe all thoſe imaginary, dark and impious Syſtems, that tend to explain Nature by blind mechanical Springs, without the continual Influence and

Action of a ſupreme intelligent Cauſe: And in fine, it will look upon this Ball of Clay as a Priſon, conceive a noble Indifference for Life, be inſpired with high Thoughts of Immortality, and chearfully ſubmit to the Decrees of Heaven when Death comes to diſengage us from the Entanglements of Matter and Senſe.

PART II.

Of the IMAGINATION.

WHILE the Reaſon is thus cultivated and improved, the Sciences that depend upon the Imagination ought not to be neglected. The pleaſing Images of Poetry, the agreeable Fictions of Mythology, the pathetick Diſcourſes of Eloquence, ſerve to amuſe youthful Minds, enliven their Fancy, and to poliſh their Taſte. In reading with them *Homer* and *Virgil*, *Sophocles* and *Terence*, *Demoſthenes* and *Cicero*, *Anacreon* and *Horace*, they ſhould be taught the maſculine Strokes and the finer Shades of the *Grecian* and *Roman* Paintings; the different Genius and Ornaments of Proſe and Verſe; the Nature,

Rules and various Characters of Epick, Dramatick, and Lyrick Compoſitions. By all theſe the Pupil will learn, that the true Foundations of Stile are ſtrong Thoughts, noble Sentiments and lucid Order; that no Images are to be allowed, but what are natural, and proper to each Subject; that all falſe Delicacies, affected Antitheſes, Epigrammatick Points, and *Italian* Conceits, are to be avoided in the true Sublime. He muſt firſt think, then feel, and Words will naturally follow.

The Studies, however, of Poetry, Mythology, and Antiquity, muſt be carryed much higher than what is done ordinarily in the Schools. In reading the Poets and Claſſical Authors, the Prince muſt be taught to diſcover in them the great Principles of Theology and Morality, that are often hid under the Allegories and Fictions of the Ancients, according to the Principles of the *Pythagorean* and *Platonick* Philoſophy, which are as follow.

1. That the ſupreme and eternal Mind has produced numberleſs Orders of intelligent Natures which repleniſh all the boundleſs Regions of Immenſity: That Moral and

Phyſical Evil cannot be the *firſt* Production of the Sovereign Good; that therefore all Beings were at firſt created in a State of Purity and Happineſs, which is called by the Orientals, the *Egyptians* and *Greeks*, the Reign of *Oromazes*, *Oſiris*, and *Saturn*, or the Golden Age.

2. That a certain Portion of theſe Spirits fell from their Original Purity, and were condemned to inhabit mortal Bodies, the Frame of Nature was altered in the little Orb which they inhabit, and they were ſubjected to Phyſical Evil and Sufferings, to puniſh and purify them from their moral Corruption. This State is called by the Ancients, the Reign of *Arimanius*, *Typhon*, and the Iron Age.

3. That at length theſe degenerate Beings will be reſtored to their primitive Perfection and Happineſs, called the Reſtoration of the Golden Age, and the Reign of *Aſtrea*.

Upon theſe great Ideas depend all the Fictions of Mythology, and they prepare the Mind to reliſh the nobler and ſublimer Doctrines of Chriſtianity. Can any one obſerve the profound Genius diſcovered in the Ancients,

ents, the Sublimity of their Geometers, the Sagacity of their Hiſtorians, the noble Morality found in their Philoſophers, and imagine they underſtood, in a literal Senſe, all they ſay of their Gods and Goddeſſes? The preſent Contempt of revealed Religion comes for the moſt Part from confounding the pure, genuine, original Doctrines with the vain Speculations and Gloſſes of the Schoolmen. As the Heathen Poets and Philoſophers degenerated by Degrees from the true Theology ſo have the Chriſtian Divines of all Communions departed in many Things from the true Spirit of Religion.

To the Study of Poetry ſhould be joined that of the three Arts of Imitation. The Ancients repreſented the Paſſions by Geſts, Colours, and Sounds. Hence came Dancing, Painting and Muſick. *Xenophon* tells us of ſome wonderful Effects of the *Grecian* Dances, and how they moved and expreſſed the Paſſions. We have now loſt the Perfection of that Art; all that remains is only what is neceſſary to give a handſom Action and Air to a young Gentleman. This ought not to be neglected, becauſe upon the external

nal Figure and Appearance depends often the Regard we have to the internal Qualities of the Mind. A graceful Behaviour in the House of Lords and Commons command the Attention of a whole Assembly.

A Taste of Painting is not to be neglected; it is a Sort of Poetry to the Eyes. We have scarce any Remains of the ancient Painting; but the *Grecian* Statues, Cameos and Entaglios preserved to this Day, were the Models that *Raphael* and all the great Painters studied. Of these ancient Statues and modern Pictures, Drawings or Prints may be had, and should make sometimes the Amusement of a young Prince. He may be shewed therein the fine Imagination of the Painter, the beautiful Symmetry and Composition of the Parts, the noble and genuine Expression of Nature both Animate and Inanimate, and the Connection of the Design, and the wonderful Effects of Light and Shade.

A Relish of Musick elevates and refines the Soul, and serves as a pretty Amusement to the Intervals of Business. I have no Skill of it myself, and therefore can't pretend to de-

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ide any Thing about it. The *Italians* no doubt xcel in the Diverſity and artful Contexture of ounds, but I have hear'd that they now ſtudy nore to pleaſe the Ear than to paint Nature: Whereas the ancient *Greeks* ſurpaſſed both in ariety and Expreſſion. Great Care, however, is to be taken, that the young Prince on't yield himſelf up to theſe Amuſements. Nothing is more dangerous, and nothing incapacitates a Man more for Buſineſs. If heſe acceſſory Accompliſhments be made he End of Study, young Gentlemen become here Triflers, loſe their Taſte of the ſublier Sciences, and even for the great Duties f Life. 'Tis rather a Taſte than a through kill in theſe Amuſements, that becomes a rince or a Man of Quality.

PART III.

Of the HEART.

WHILE the Underſtanding and the Imagination are thus ſtrengthned and poliſhed y a due Mixture of Philoſophical and claſical Learning, the Morals are to be perfectd, and ſuch Sciences taught as give us a true Knowledge

Knowledge of GOD, of our ſelves, and
our Fellow-Creatures.

1. The Study of Nature, and all th
Marks of infinite Power, Wiſdom, an
Goodneſs diffuſed thro' the Univerſe, giv
us a great Idea of its Author. By theſe w
diſcover, according to the Expreſſion of th
Ancients, the infinite Skill of the firſt an
ſovereign Geometer, who created and di
poſed all Things with Order, Meaſure an
Proportion. This is the Uſe that is to b
made of the Mathematicks and natural Ph
loſophy.

But then the Mind of a young Prince, im
proved and fortified by theſe rational Scie
ces, ought not to ſtop at the Proofs of a De
ty drawn from material Nature, and the v
ſible Creation. He ſhould be taught to e
ter into himſelf, and conſult the Idea of I
finity, which we can never baniſh fro
our Minds, and that ſeems congenial to ou
ſpiritual Natures.

By this he will ſoon ſee, that all we ca
conceive of the firſt Being may be reduce
to three Attributes, of Power, Wiſdom, an
Goodneſs; that he is the Life, Light, an
Lo

ove of all intelligent Beings; that they re-
eive from him at every Moment their Be-
ng, their Reaſon, and their Felicity; that
e could create them for no other End, but
o make them eternally happy in the Con-
emplation and Love of his infinite Perfec-
ions.

2. By theſe ſublime Ideas of the divine
lature, we will ſoon find in ourſelves, and
all Beings that ſurround us, manifeſt
haracters of Moral and Phyſical Evil, of
rong Paſſions that contradict Reaſon, and
evitable Sufferings that hinder our com-
leat Happineſs, and thus have a clear, in-
ncible Demonſtration from the Idea of
od and the Knowledge of our own Nature,
at we are degenerated and fallen from our
ſt Original Purity. That the ſovereign
ood being more intimately preſent to our
ouls, than ever we are to ourſelves, we
ught in all Times and on all Occaſions to
y open our ſuperior Faculties to his pure
d intellectual Influences, that ſo he may
ſtore our lapſed Powers to their primitive
ealth and Strength, make us imitate his
vine Perfections, and transform us into

his Likeneſs. By this vital and centra
Converſion of the Soul to its firſt Principl
we will come to a true Knowledge of ou
ſelves, deſcend more and more into our ſp
ritual Natures, diſcover all the Foldings an
Windings of Self-Love, ſee the Impurity
common and falſe Virtues, learn by degre
to riſe above ourſelves and all created Na
tures, and be prepared, upon the Diſſolut
on of this mortal Body, to be re-united
our Source and Center. Thus we will b
equally preſerved from Incredulity and Su
perſtition, from Irreligion and Enthuſiaſm
the Soul will bring forth, as *Plato* ſays, n
the Shadows of Virtue, but the Virtues them
ſelves, becauſe we will look upon nothin
as ſuch, but what tends to exalt our Inte
ligent Natures, to purify the Heart, and d
vinize the Soul. We will learn to diſti
guiſh between the Religion of the Mea
and that of the End, the Forms and the E
ſence, the Subſtance and the Ceremonie
and thus riſe above all the little Prejudic
and Paſſions of Sect and Party.

3. From theſe ſame Principles flow a
the moral and ſocial Duties, both of priva

and publick Life. We will become true, juſt and good, from a Deſire of imitating the ſovereign Truth, Juſtice and Goodneſs. By this noble Love of Truth we will learn not only all that Candor, Uprightneſs and Sincerity that hinder us from contradicting by our Words and Actions, what we think and feel; but we will acquire all that noble Simplicity of Heart, which makes us ſpeak Truth when neceſſary, tho' detrimental to our Intereſts, and injurious to our Self-love. By this inward Principle of Juſtice, we will not only give to every Man what is his Due, as to the Civil Rights that may be exacted by Political Laws, but as to his natural Rights, where there is no poſitive nor Human Authority that can conſtrain us. We will do Juſtice to other Mens Talents, Virtues and good Qualities, notwithſtanding of Party, Country, and all the Differences in Religion or Politicks. We will know how to diſtinguiſh true Merit, tho' many Errors and Imperfections attend it. Finally, by an Imitation of the God-like Virtue of Goodneſs, we will acquire not only univerſal inward Beneficence, Generoſity and diſ-

intereſted Good-nature, but alſo that outward Politeneſs and Delicacy of Manners which expreſſes itſelf by a noble Freedom and Eaſineſs, far removed from the everlaſting Ceremonies of an importunate, formal and never-ceaſing Civility.

4. From the ſame Source flow all the great Maxims of Politicks and Government. We will look upon Mankind as one great Republick, of which GOD is the common Father and Prince, and every Kingdom as a particular Family of that univerſal Republick. Hence ariſes the eternal, immutable Law of Nature and Nations, antecedent to all fictitious, original Contracts betwixt King and People. This Law is, that in all Times, Places, and Circumſtances, the Good of the Many is to be preferred to that of the Few, and publick to private Inrereſt. We ought not to ruin our Families in order to gratify our own Paſſions, nor injure our Country to enrich our Family, nor invade the Rights and Privileges of Mankind to aggrandize our Country. Tho' Preſervation of Self be our firſt Duty, yet it ought not to be our only Love. We ought to take a

more particular Care of our ſelves, and theſe Beings to whom Nature has immediatly ty'd us, becauſe our Capacity of doing Good is narrow and circumſcribed; yet we ought to prefer general to private Intereſt, becauſe our Capacity of loving Good is boundleſs.

5. It will follow from the ſame Principles, that the Love of Order is very compatible with the Love of Liberty, and that we ought to have an Abhorrence of all levelling, anarchical Principles, as well as of deſpotick arbitrary Maxims. On the one hand, tho' it be true that all Power reſides originally in the People, yet it does not thence follow that the Multitude have a Right to retake it, when they think themſelves injured by the Legiſlature. By this Principle all Governments might be unhing'd, ſince proud, ambitious, bold, and turbulent Men, may very often aſſemble a Mob, pretend they are the major Part of a Nation, and that therefore they have a natural inherent Right of judging for themſelves, independent of all regular Authority and Laws. The Tendenc of ſuch Principles, is to change true Libert into a wild Licentiouſneſs, precipitate all

Nations

Nations into a State of Anarchy, and to expoſe Mankind to become Savages, where Force alone prevails. Such Maxims can proceed only from a perfect Ignorance of human Nature, and of the Corruption of our Species, of which the moſt Part can only be govern'd by Obedience and Fear, and not by Reaſon or Perſwaſion. Beſides, by the Nature of Things, there muſt be in all Governments a ſupreme, abſolute, fix'd, and viſible Authority, whether it be lodg'd in one, in few, or in many. Since the Men to whom this Authority is, and muſt be intruſted, are fallible, therefore all Governments, however perfect in Speculation, will be imperfect in Practice. The Thrones and Dignities, to which Kings and Princes are exalted, ſhew their Faults in a more conſpicuous Manner than private Life. Sometimes by the uncertain State of human Affairs, the ſmalleſt miſtakes of the beſt Monarchs, have dreadful Conſequences, which they could not foreſee. It is, therefore, more conſiſtent with Humanity, the publick Good, and true Love of our Country, to ſuffer ſmall Grievances from a lawful Go-

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vernment, than to unhinge it altogether, deliver up the Multitude to their own Furies, and embroil a Nation in Civil Wars.

On t'other hand, Kings and Princes may paſs the Bounds of their Authority, renverſe the End of all Government, and bring a Nation to Ruin by their Tyranny and Oppreſſion. They may, inſtead of being the living Images of the moſt High, become the Votaries and Vicegerents of the Devil; to ſay there are no Bounds to be ſet to ſuch Licentiouſneſs, is to ſtake down Men's Minds to the vileſt Slavery, and loſe all Taſte of true Liberty, the nobleſt Prerogative of our reaſonable Nature. Here to teach the Paraſitical Principles of an unbounded paſive Obedience, is equally cruel to Monarchs, and to Mankind. Princes ſhould be taught on the contrary, that to give their Will for a Law is to uſurp the Rights of the Divinity, and invade the Privileges of human Fraternity: That they have no Right to act againſt the eternal and immutable Law of univerſal Good; that Reſiſtance and Rebellion will be the neceſſary Conſequences of Oppreſſion and Tyranny, becauſe when

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Monarchs ſet no Bounds to their Authority, it will overflow, and hurry all before it into Confuſion and Anarchy. Tho' the Hereditary Right of Crowns and Dominions ſeem to be founded upon a Civil Law, much like that of Lands and Eſtates; tho' the one was deſtin'd to bridle Ambition, as the other to curb Avidity; tho' the *Salick* Law is, perhaps one of the wiſeſt Inſtitutions of a Nation; yet theſe Maxims ought to be concealed from a young Prince, and eſpecily an *Engliſh* one. He ſhould be taught on the contrary, that the univerſal, free, unbrib'd Conſent of the States of a Kingdom, is what gives in each Generation the true Right to Crowns: The Hereditary Right was never exactly obſerv'd in *England* for many Generations together. Theſe Maxims will be true Spurs to a noble and generous Mind; all other Principles may ſerve only to corrupt it by falſe Ideas, and inhuman Paſſions.

It is as impoſſible to prevent the two Extreams of Anarchical and Monarchical Frenzy, when either a pamper'd People become inſolent, or when ambitious Princes are ſpirited

rited by Flattery; as to bid a foaming Ocean become calm, or a raging Lion gentle. Hence have proceeded all the Diſeaſes, Revolutions, and Cataſtrophes of the political Body in all States and Ages. The Conſtitution of *England* ſeems to be the moſt adapted to prevent theſe Inconveniences. The States of the Nation, aſſembled in Parliament, ſeem to be the beſt Bridle of the Multitude and of Kings; but becauſe human Nature is weak and imperfect, this Excellent Conſtitution may be ſpoil'd and corrupted by Bribery, Faction, and Prejudice. The true Method of preventing ſuch Corruptions, is by the Education of young Princes. All other Methods may ſtop the Effects, for a Time, but they cannot alter the Cauſe, nor dry up the Source; and this was what induc'd the great Monſieur *de Fenelon*, Archbiſhop of *Cambray*, to write his *Telemachus*. Some ſuperficial Minds look upon his Maxims as impracticable and chimerical, tho' he really inſpir'd them into a young Prince, who gave all Reaſons to believe, that he would have follow'd them, had he lived.

The laſt and great Study of a Prince is

that of Hiſtory; and this indeed ſhould be the principal Amuſement of his Life. 'Tis there he will learn not only the Cauſes of the Riſe and Fall of Empires, the Defects and Advantages of all the different Forms of Government, but alſo the Characters of Men, the Sport of Human Paſſions, the Contraſt of their Virtues and Vices, the periodical Returns of their Errors and Follies, and, ſo to ſpeak, the true Anatomy of Man and of Men. 'Tis with this View he ought to read Hiſtory, and not barely to ſtore his Memory with Facts, in order to ſhine in Company dazle a Parliament, or flatter a Party. He ſhould know the Hiſtory of his own Nation, and of the neighbouring Kingdoms, whoſe Annals interfere with ours. He ought above all to apply himſelf to the Study of what has paſs'd ſince the Treaty of *Munſter*, becauſe before that Time the Ballance of Power was not ſettled in *Europe*.

Whoever follows this Method, will have a true Idea of the Order of Sciences, and not place the ſubaltern Ones in the Rank of the Principal. He will make what is uſeful in Medals, Geography and Chronology, ſubſervient

ſervient to Hiſtory, and Hiſtory to Politicks and Politicks to the Good of his Country. Again, he will look upon Mathematicks, Natural Philoſophy and Metaphyſicks, as ſubſervient to Morality and Religion, and ſo concentre all his acquired Talents in the Knowledge of God, himſelf, and his Fellow-Creatures, as the great and primary Science. By this Means he will never fall into the Abſurdities of falſe Learning, the Whims of a ſuperficial Virtuoſo, nor the Meanneſs of a Pedant, but acquire all the Accompliſhments and Virtues of a true Chriſtian, a good Patriot, and a fine Gentleman.

It is not however to be imagined, that this Plan of Education is to be executed in any determinate Number of Years. nor that it can ſucceed with every Genius. Till the Age of Fifteen, a young Gentleman may be habituated to Study ſo as not to diſguſt him; but ſet Hours of Application are not always the moſt uſeful Moments. A skilful Tutor can inſtruct, correct and improve, by a Look, by a Word, by a Tale ingeniouſly told. At Table, at Play, in Walking, he may inſpire the Love and Taſte of great

Thoughts,

Thoughts, noble Sentiments, and a true Delicacy of Manners. Thus his Education may be carried on till Twenty without his being importuned by the formal Leſſons, ſtudied Speeches, and tedious moralizing of a grave ſolemn and pedantick Monitor.

FINIS.

Φ.KK
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